

tower for God's explanation, and it is as follows: Habakkuk, tho you can't understand everything, be sure of this that unrighteousness always brings retribution. Only righteousness brings life and ultimate prosperity. Let that severe fact down on tables so that only one may read it, for events will justify its truth. Write plainly tho it may now seem false; that woe shall befall (1) him that is greedy of conquest, that desires what is not his own; (2) him that covets what he has no right to, whether he be man or nation, and robs others to enrich himself; (3) him that builds his town, cities, or fortunes with the blood of oppressed people; (4) him that makes his neighbor, man or nation, drunk so that his shame shall appear and his glory and manhood depart, (5) him that bows down to the graven image instead of the true God.

3. The third chapter is a poem in which the prophet mounts on faith's strong wings to the determination to trust God tho all things go wrong, tho the truth of the statement, that God is on the side of right and blesses it, may not always be apparent. Read ch. 3: 17-19.

b. This position of Habakkuk, that he will believe that God is righteous and blesses only the righteous, is the highest point reached by faith in the Old Testament. It is a foregleam of the paradox made known in the New Testament that the innocent must sometimes suffer because of the sins of the guilty.

J. L. GILLIN.

The Mission Field

MISSIONARY READING CIRCLE

COURSE OF READING

First Year	Cloth	Paper
1. Crisis of Missions—(Pierson.)	\$1 06	29
2. Armenian Ampitheater.		09
3. Do Not Say.		09
4. Our Country.	51	25
5. Life of Sammy Morris.		10
Choice Extracts—(Meyer.)		05
		87

The books, together with other literature, such as circulars giving full particulars how and why to organize and read, description of books, etc., can be had by addressing Rev. C. F. Yoder, Warsaw, Ind. Circles should be organized in every congregation.

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WASHINGTON CITY ECHOES

At the present time we are having quite a hot wave which of course has its effect upon the spiritual realm. However, I am glad to say that most of our little band are not of the pleasant weather type.

On last Sunday evening we had brother J. E. Parsons of Johnstown with us. He came here from the Philadelphia conference. We appreciated his presence very much, and the words of encouragement he gave us. Come again, brother "Joe" when you can stay longer, and when the weather is more pleasant.

Some have suggested these "Echoes" give forth some of the notes from our Sunday morning sermon. A little "filling in" of that kind may not be out of place, and yet I prefer to report the sermons of others rather than my own.

Our last sermon was from the text, "Behold, I thought." II Kings 5: 11. Thought—reason—imagination—all must be in agreement with divine revelation, hence the necessity of searching the word of God in order that we get *His thought*. Our own imaginations are to be "cast down," (II Cor. 10: 5) and "every thought" be brought to the obedience of Christ. This cuts close, but it is the two-edged sword of Rev. 1: 16, and its work and execution and power and results are set forth in Heb. 4: 12. And when we turn to Isa. 55: 8 we find why it is that this two-edged sword has to do so much cutting. "My thoughts are not yours." Naaman soon learned this. Paul found it out; you and I can not get near God until we learn this. Naaman is not an exceptional case. He had to say, "Not my will, but Thine," before he could get rid of his leprous body. This was his only way to victory; it is the only way for all who would be made whole from sin. In I Cor. 2: 5, Paul tells us that our faith should not stand in the wisdom of men, and in the third chapter he says, "Let no man deceive himself." The difference between Naaman and many who profess more than he did is this: He quit his self-deception, yes, actually quit it, while multitudes think "more highly of themselves than they ought to think," they value their own wisdom too highly, and thus go on *deceiving* not only themselves, but others. Naaman was willing to be counted a fool, (I Cor. 3: 18) even in the eyes of the king with whom he was in great favor, rather than to step aside from his own convictions. In other words, he yielded to his convictions, and his convictions were *clear-cut* and positive. There are so many loud professors today who do not seem to have any positive convictions on anything, and particularly in religion. Whole-souled conviction to them is an unknown element. Personally they do not know what real faith is, and that which they take for faith is simply a kind of borrowed or second-hand commodity. Of religious parasites there are legions, and just why they are permitted to clog the wheels of the church I will not here undertake to say. But we have them and it seems like they have "*come to stay*."

I believe if there is one kind of professors for whom the devil has a special fondness it is the wishy-washy kind. They are not so particular *what* they believe, just so they believe *something*. They put me in mind of

the woman who went out into the woods one night (so the story runs you know,) to pray the Lord to send her a husband, and as she prayed, the owl called forth, "WHO? WHO?" "Anybody, Lord," was the suppliant's immediate reply. She was not particular just so she got *somebody*, and so there are many professors of godliness of this unparticular kind.

Now Naaman had real conviction in the first place, and secondly, he was courageous enough to *yield* to his convictions. He made a bad start, but it was the best he knew, and so God led him, because he was willing to be led.

It is an easy matter to find out who belongs to this class and who does not. Permit me to use another simple illustration: Here is a little band of believers, just a small handful, who are contending for "the truth, the whole truth, and nothing but the truth,"—the truth as "it is in Jesus." We find this very unpopular; it always has been so, and so our work often seems to amount to very little, if anything; the great crowds are moving in other directions and to other places. Now suppose for some unexplainable reason our little mission would suddenly leap into prominence, and we should be able to roll up a membership of hundreds, it would be a comparatively easy matter after that to get others to connect themselves with the church, and we could make a fair show according to the flesh," as Paul says, but in God's sight it would not stand the test, because it lacked the real spirit of true consecration, the result of deep, earnest conviction. There are so many in the churches, who seem to work, (if you can call it work,) as tho they *had* to; there is no real spirit or conviction in the matter; they inspire no one, because they have no life or inspiration themselves, and when some loyal servant of God undertakes to tell them the truth as was told Naaman by his servant, they don't act as the great Syrian captain did.

I have an idea that captain Naaman ever afterward felt more profoundly grateful to that servant who preached that cutting, little sermon to him, than he ever felt toward all of the other wants put together. Possibly at first it hurt his feelings, no doubt of it, for he had made up his mind in the first place to get cured in his own way, but when he began to reason upon what his servant said, it was not long before he began to say to himself, "Well, I must confess that my servant has told the truth. I would gladly have consented to do some *great thing*, and so right then and there Naaman settled the matter. His, "*Behold, I thought*," was soon out of the way, and with that his leprous body was exchanged for the pure and perfect. It was an easy matter to go down to the Jordan after this and dip himself, because he had settled the matter once and forever that God's revelation was to be chosen rather than his own imaginations. What a powerful plea here for the Brethren church. When God speaks, let us obey, Naaman-like, even tho at first we may have said, "Behold, I thought some other way would do."